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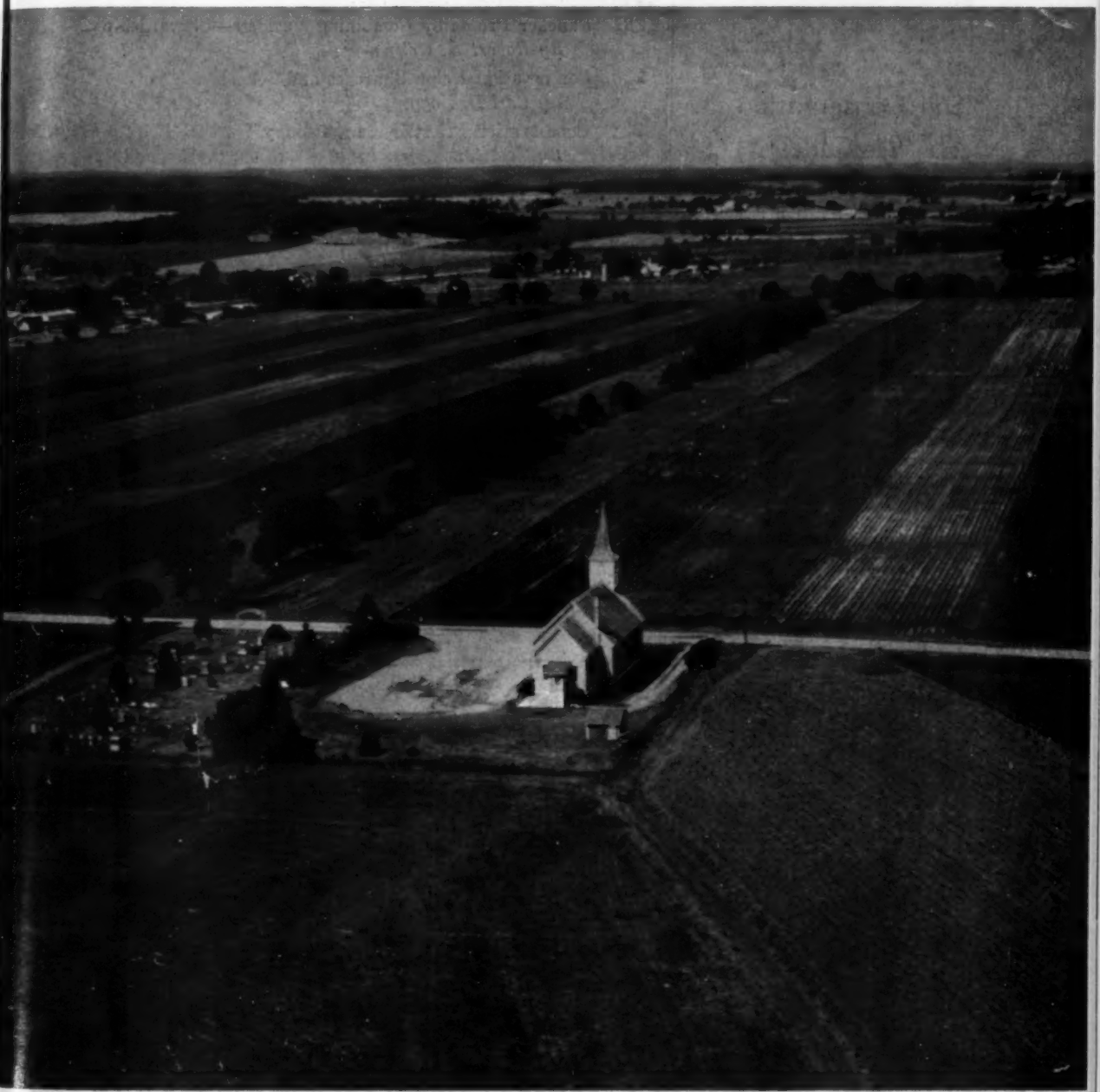
MAY 1963

Soil Conservation



SOIL CONSERVATION SERVICE • U. S. DEPARTMENT OF AGRICULTURE

The Earth is the Lord's...

Soil Conservation

25 Years Ago

"It is now widely recognized that vegetation is the most important factor in controlling erosion. Man can maintain, restore, modify, or control the plant cover, but to accomplish this successfully he should thoroughly understand (1) the conditions which determine the appearance and maintenance of different plants and plant types (communities) in different places, and (2) the laws which govern their development and change under the various influences to which they are subjected or exposed. Man is constantly turning natural vegetation to his own uses, as when he cuts the forests for timber or uses the grass lands for grazing purposes. This he has usually done without adequate understanding of the conditions which govern the maintenance or regeneration of the kinds of vegetation he uses, and without sufficient intelligent foresight as to the consequences in the form of tremendous losses from erosion. . . . .

"In most instances Nature has set about to repair these losses; man, in coming to her aid, can work with Nature more effectively if he understands her techniques."

COVER PICTURE—Soil Stewardship with a capital "S" is pictured in this view of the Wisconsin farms of LeRoy Christianson (at right) and Lloyd Jorgenson, on which contour and field stripcropping form the backdrop for the Farmington Evangelica Lutheran Church near the town of Sheridan in Waupaca County, seen in the background.—Photo by E. W. Cole.

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Soil Conservation

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Conservation Districts Watch Soil Stewardship Week Grow

By Marion S. Monk, Jr.

MODESTLY begun 17 years ago in several Southern States upon the inspiration of the publishers of *Farm and Ranch* magazine, Soil Stewardship Week has grown so remarkably that it is being observed by millions of people all over America May 19-26. As a symbol of man's sacred obligation under God to protect and wisely use His valued soil, water, and other related resources, the nationwide observance underscores the role that every citizen has in meeting the responsibilities of stewardship.

Soil Stewardship Week is an outgrowth of events which took place more than 15 centuries ago in the neighborhood of Vienne, France. In the year 470 A.D., bad weather and earthquakes caused crop failures, widespread hunger, and much human suffering. As a result, the Bishop of Vienne ordered prayer and penance on the 3 days preceding Ascension Day. The clergy and the people called upon God for help and deliverance from the calamities which beset them.

This custom of setting aside such special days—Rogation Days—soon spread from community to community and eventually throughout the world. Some 3 centuries after the supplication by the people of Vienne, the Church formally accepted the practice and instituted a special Rogation service each year before Ascension Thursday.

Note:—The author is president, National Association of Soil and Water Conservation Districts, Batchelor, La.

Pres. Marion S. Monk, Jr.

The magazine's publishers stimulated a renewed interest in the custom when they suggested to a number of Southern religious leaders that one Sunday each year be set aside to remind parishioners of man's obligations to his Creator as steward of the soil. Called Soil Stewardship Sunday, the observance captured the interest of ministers and laymen throughout the magazine's circulation area and soon spread far and wide.

In 1954, the originators of Soil Stewardship Sunday suggested to NACD, then the National Association of Soil Conservation Districts, that a still wider observance would aid in a nationwide awakening to man's soil stewardship responsibilities. The publishers offered to relinquish their limited sponsorship of the observance to the Association, which was pleased to accept the offer and since that time has assumed the major responsibility for encouraging the nationwide observance.

In 1956, the observance was extended to a full week. Churches of virtually all faiths joined in celebrating Soil Stewardship Week by placing emphasis on man's stewardship responsibilities. This month, 2,936 soil and water conservation districts in the fifty States, Puerto Rico, and the Virgin Islands are observing Soil Stewardship Week. The men and women of the districts, through their State and national associations and through the districts themselves, are sponsoring this event for the tenth consecutive year.

Working with the Association in this undertaking has been a Soil Stewardship Advisory Committee composed of leading churchmen in the Nation. Current committeemen are: the Rev. E. W.

Success of the nationwide soil and water conservation program during the last quarter of a century may be credited in substantial measure to its spontaneous support by many interests concerned with conservation of natural resources in the interest of community, State, and national welfare. Religious, educational, and commercial groups are among those which make significant contributions. The services of Soil Conservation Service technicians of many religious denominations are made available, primarily through local soil conservation districts and watershed organizations, to land and water users of all faiths. Included is pertinent information, which the Department of Agriculture is directed to provide as an essential part of its service to the public. This issue of SOIL CONSERVATION presents a representative cross-section of the conservation interest and work of religious groups and of individuals being observed May 19-26 in Soil Stewardship Week sponsored by the National Association of Soil and Water Conservation Districts.—Ed.

Clerical members of Soil Stewardship Advisory Committee and laymen on NACD Soil Stewardship Committee at Association's 1963 convention (l. to r.): Rev. Lewis Newman, Rev. Henry A. McCanna, Rev. Harold Huff, Oscar Laper, Robert Ellis, Msgr. John George Weber, Raymond D. Shaffer, and Rev. E. W. Mueller.

Mueller, National Lutheran Council, Chicago; the Rev. John George Weber, National Catholic Rural Life Conference, Des Moines; the Rev. Harold Huff, Board of Missions, Methodist Church, Philadelphia; the Rev. Henry A. McCanna, National Council of the Churches of Christ, New York City; and the Rev. Lewis Newman, Southern Baptist Convention, Atlanta.

The Association's Soil Stewardship Committee is headed by Oscar Laper, NACD's Upper Mississippi area vice president from Rock Springs, Wis. NACD's Northeastern area vice president, Raymond D. Shaffer of Dalmatia, Pa., and Robert Ellis, supervisor from Burlington, Ky., also serve on the NACD committee.

This year's observance has as its theme: "We Turn Our Eyes To The Future." Through this theme, the provocative challenges of the future—"to identify our national goals, to enhance the dignity of man, and to comprehend the unity of nature," through ". . . an awareness of growing needs, confidence in our neighbors, and faith in God"—are recognized.

As a means of encouraging widespread observance of Soil Stewardship Week, the Association creates and publishes a broad selection of materials, including booklets, church program blanks and inserts, posters, newspaper mats, and an illustrated 2-color booklet. Many churches find this publication helpful in reminding people of man's obligation to God in the use of His rich, natural gifts.

The necessity for responsible soil stewardship, utilizing the experiences of the past to build for the future, is brought out in the 1963 booklet:

"With each passing year, the pressures on our limited supply of resources are being compounded. More and more people each year put more and more of our resources to use. The demands increase for housing and highways, for food and fiber, for industrial and recreational space, and for all the other mounting needs of a growing society. Expansion and enlargement are bywords, and the end is not in sight. As good stewards, there is need to turn our eyes to the future, anticipating the requirements of tomorrow, in order that we may exercise intelligent guidance and pit wisdom against waste . . .

"We have emphasized for years that 'With the right to use, goes the duty to preserve.' Now, in the face of our burgeoning future, we must enlarge the maxim to recognize that with the duty to preserve goes the responsibility to plan.

The Olive Chapel Baptist Church at Apex is among the best rural churches in North Carolina—or the Nation.

"What is being done on conservation farms, in Soil and Water Conservation Districts, and in an increasing number of towns and cities must soon be expanded with deliberation to encompass whole counties, watersheds, states, and river basins. There are goals to be set and goals to be met. The alternatives, clearly, are waste, exploitation, mis-use, and ultimate default on our children's heritage."

Thus, the philosophy of good stewardship, recognizing that the earth is the Lord's, needs to be expanded from the farms and towns to the more populous areas of the Nation. The assistance and support of clergymen in cities and suburbs can help extend the spirit of stewardship to all America.

Colorado Rancher Profits By Combining Business Methods and Soil Stewardship

By Robert K. Griffin

Hap Hudson and his "right hand."

R. W. (HAP) HUDSON with his talk about grass and cattle yields and about costs and profits might give a first impression that he is one of the most exclusively business-minded ranchers you ever met.

But spend a few minutes with him and you are sure that, with all his hard-headed judgment in matters of production and expense, Hudson is a true steward of the soil—profoundly reverent in his regard for the land and thankful to the Creator for the circumstance which permits him to use and care for it with understanding.

Note:—The author is work unit conservationist, Soil Conservation Service, Colorado Springs, Colo.

Hudson is a member of the Four Square Gospel Church at nearby Falcon, Colo. It follows almost without noting that Soil Stewardship Week gets befitting recognition each year by that congregation, with the supervisors of the Black Squirrel Soil Conservation District lending a hand with materials for the Sunday service. Hudson served as president of the district board for 2 years and is still a supervisor.

In the conservation use and treatment of his 4,200-acre spread, Hudson feels deeply an obligation to the generations of the future.

"The work I do now, in keeping this land I farm safe and productive, means to me I am using the soil in the way God intended," he explains. "I am preserving it for those who follow."

Hudson has known the ups and downs of farming. His younger years were spent on his father's ranch in Terry County, Tex. In the middle 1920's, the elder Hudson lost the ranch after contending with a sagging cattle market. He borrowed money to start cotton farming, and by 1931 things were looking better. That was the year Hap married Juanita Schultz, a local Texas girl.

"She's my right hand," Hudson brags. "We have worked side by side on the land to make the good life for our children. We feel amply rewarded for our efforts."

Daughter Retha finds time to fish for bass in stock pond, even if her father doesn't.

On a trip to Colorado in the early 1940's, young Hudson was attracted by a combination farm and ranch near Eads. He bought the place and moved his family there. But he still wanted to get back to his first love—a complete ranching operation—and sold out, intending to return "home" to Texas. Then he saw the Falcon ranch that he now regards as home.

He decided on purebred Hereford cattle, and as the herd grew he added land. To make the place entirely a grass-and-cattle unit, he began seeding cropland to grass.

This paid off. In some years he harvests seed and, with a seed-cleaning machine he bought, processes it in spare time. He sold $3,500 worth of seed one year but averages less than that most years.

Increased calf weights—up 50 to 75 pounds in 15 years to an average of about 450 pounds—are partly due, Hudson says, to his practice of leaving plenty of old grass. He watches his grass carefully and moves the cattle before they take more than they should according to the proper use principle.

The calves are recognized for their size and conformation, and for their ability to gain rapidly. Quite a few 4-H youngsters have learned about this and regularly buy Hudson calves to feed.

Hudson made use of the Great Plains Conservation Program, with accelerated technical help from the Soil Conservation Service, to help get the needed conservation work on the ranch done faster. To solve stockwater problems, he sank wells and installed permanent concrete tanks to insure ample water storage. In two locations, however, he uses stock ponds, and these he stocked with fish. He has little time for fishing, but he hears "through the grapevine" this has not been a problem with the youngsters in the neighborhood.

Hudson and Larry Heil of the SCS in Pubescent wheatgrass making up part of 1,100 former cropland acres Hudson has seeded to grass.

Hudson has seeded 1,100 acres of former cropland to grass—mostly crested wheatgrass, intermediate wheatgrass, and brome. They are giving him a longer green-grass season. To keep high-producing pastures, he breaks out some of his grass each year and reseeds after a year in grain, with sweetclover and alfalfa seeded in to improve the grass stands at the start.

"I can run a cow on 8 acres for 6 months," he said. "The way things are today, land has to yield its best or it isn't profitable. The answer usually isn't more acres—it's more production per acre."

Woven into the answer, to Hap Hudson's way of thinking, is the way in which land resources are used in conservation farming or ranching, and the understanding with which the conservation farmer gives it the care and treatment it needs for continuing service to mankind.

That is why, though he may be too busy to go fishing, he always finds time to attend the monthly soil conservation district board meeting.

"I firmly believe in conservation," he says by way of hardly needed explanation. "That's the reason I went into the Great Plains Conservation Program. I feel that the work I am doing will improve my land and preserve it for future generations."

Registered Hereford bulls like this young fellow grow to show quality on Hudson's grass before they are sold at the ranch.

Conservation Helps Churches and Schools

By Carl D. Boggs

CHURCHES and schools are lined up wih farmers in every-day practice of soil stewardship in the Horry Soil Conservation District in South Carolina's coastal section.

During the past 4 years, for example, nine schools and four churches have installed conservation drainage measures with district help. This work involved the installation of 11,650 feet of 6-inch tile drains and the excavation of more than a mile of dragline ditches.

The topography is generally flat, and the land has a high water table. Although cemeteries, athletic fields, parking areas, and buildings accordingly are located where the soil has the best drainage, additional internal drainage often is essential for their proper use. The drainage has greatly improved the beneficial use of these facilities, by lowering the water table and eliminating "boggy" conditions.

Meanwhile, each year between 800 and 900 farmers in the Horry district apply conservation measures on their lands. As these practices are established mostly in the fall, winter, and spring months, there is a slack season during the summer for both layout and installation of engineering measures. It is during this period, when the district farmers are busy with their tobacco crops and the district equipment is not in full use in applying conservation practices on their lands, that the schools and churches request assistance through the district. The time involved by Soil Conservation Service technicians working with the district for planning and layout of the drainage for churches and schools is negligible, because all of the areas are clear of underbrush, and the size of each job is small.

Horry County ministers on SCD-sponsored conservation tour watch district-owned trenching machine install drainage tile on Harry L. Davis farm.

Many of the church members and school officials already are district cooperators and have used the services available to them through the district program. Others have become district cooperators as a result of working with these religious and educational groups.

For the past several years the district has promoted Soil Stewardship Sunday by sending the ministers in Horry copies of the soil stewardship booklet, the district annual report, and a personal letter from the district chairman. Most of the churches in Horry dedicate one Sunday each year to remind the members of men's obligation as stewards of the soil. As the Reverend George Lovell, pastor of the First Baptist Church in Conway, says: "Soil conservation is of vital interest to all our people, and I think that the effort to bring it to the attention of the people through the churches is most commendable."

The observance of Soil Steward-

Pastor William Mattox (l.) and SCS Engineer James E. Griffith make plans for tile draining Salem Baptist Church grounds.

Note:—The author is work unit conservationist, Soil Conservation Service, Conway, S.C.

ship Sunday and Farm-City Week and essay contests on conservation in the schools are all drawn upon to further conservation interest and action in the community. Results of these activities are reflected in a better understanding by nonfarm people of the purpose of the district program. And farmers and nonfarmers alike, working through their soil conservation district and their churches and schools, are solving problems benefiting each one individually and the community as a whole.

Missouri's Conservation Priest Is Man of Many Works—and Titles To Match

By Tarleton A. Jenkins and William C. Shotwell

THE spread of soil and water conservation farming in his own State of Missouri and beyond is closely identified with the pioneering preaching and practice of good soil stewardship by a still active 82-year-old Catholic priest who holds that "soil and soul conservation are inseparable."

He is the Rt. Rev. Msgr. George F. Hildner, city-born son of a Carlyle, Ill., blacksmith, who has spent nearly half a century battling for more rewarding living for people of the two southeastern Missouri rural parishes he has served since completing his first 10-year assignment as an assistant pastor in St. Louis in 1915. Pastor of the St. John the Baptist parish in Gildehaus near Villa Ridge in Franklin County, to which he was assigned in the 1930's, he has earned along the way such titles as "fighting priest of Missouri," "Alfalfa George," "levee priest," "the priest who lifts mortgages," and "saviour of souls and soils."

"If you live long enough," Monsignor Hildner once remarked with becoming clerical humility, "you will get all kinds of titles."

Those who have worked with him in conservation and other undertakings for rural community development would not dismiss his nicknames so casually. Take the "levee priest" tab, for example: After his first rural parish at Claryville suffered its worst inundation in history in 1922 from flooding of the Mississippi River, the then Father Hildner was instrumental in getting Federal and local financing for a $3,000,000 system of levees. All $450,000 in bonds he led the local people in selling for their part of the levee financing were redeemed in full.

And in 1943 he was dubbed "Alfalfa George," because he organized an association through which to buy, at great savings to his local farmers, badly needed hay in that drought year. As early as 1916, he is credited with having led Perry County to organize a farmer cooperative, and he helped to obtain the first county agent in the southeastern Missouri area.

Monsignor Hildner's interest in

Home and on the job at St. John the Baptist Church in Gildehaus, Mo.

Note:—The authors are respectively field information specialist, Denver, Colo., and work unit conservationist, Washington, Mo., both of the Soil Conservation Service.

soil and water conservation as such similarly dates back to this modern farming movement's earliest days. It was his continuing work in the conservation cause that was to lead to his being honored by the National Association of Soil and Water Conservation Districts at its 17th annual meeting in 1963 with its first "Special Service Award":

"For being a pioneer for the cause of Soil Conservation Districts.

"For representing his State at the first annual meeting of the Association.

"For being known throughout America and loved and respected for his dedication to the concept of Conservation, Development, and Self-government—and for his untiring efforts and influence in reminding his fellow-man to be a good steward of the soil—a most precious God-given resource."

The Missouri prelate was active in getting an erosion control demonstration and a Civilian Conservation Corps soil conservation camp located in Franklin County. He built the first terraces in that section of the State on the slopes of the 33 acres of parish property, and established what is believed to have been the first church-sponsored conservation demonstration farm. He also helped to organize a 75,000-acre wildlife protective area in the county.

After helping to get the State Soil District Enabling Act enacted, the forward-looking priest was largely responsible for encouraging local landowners to organize one of the first two districts in Missouri—the Franklin County district formed in 1944—of which he was a supervisor for 7 years. He also helped to organize the Missouri Association of Soil Districts (now the Missouri Association of Soil and Water Conservation Districts), and served as its secretary-treasurer.

With the help of the Franklin County district, the direction of agriculture in Monsignor Hildner's parish changed, as the row-cropping system of generations gave way to one of grasslands and livestock, conservation cropping, and efficient use of all soil and water resources. Did it pay?

Msgr. Hildner receives NACD Special Service Award from President Marion Monk at 1962 national meeting in Denver, Colo.

"There isn't a mortgage in the parish," he replied to that question. "Soil conservation was the greatest good ever to hit America. When the country was blowing away in the 1930's, God said, 'If you don't stop this thing, I'm going to blow the whole business off the map.' "

Monsignor Hildner's soil and water conservation interests fit into his philosophy that "a priest is a man who should live for his people" and take part in the civic affairs of his entire community, regardless of creed. As a star in semiprofessional baseball, he turned down a chance to become a professional ball player in favor of the religious vocation that was to take him into rural community service. In 1923, he helped to form the National Rural Life Conference, which later named him "America's Outstanding Rural Life Clergyman" and gave him its Distinguished Service Award.

He has received numerous other church and State honors, including elevation to the monsignorite by Pope Pius XII in 1946; and is vicar forane, dean of the Franklin County deanery that includes a score of churches and monasteries.

Monsignor Hildner's newest resource conservation objective is the development of the Meramec River basin at St. Louis' back door. Conservation, flood prevention, and recreation are the goals. Cooperating in the project are a dozen Federal and State agencies and groups, including the Missouri governor's advisory board. A final plan soon will be ready for consideration by Congress.

The veteran agricultural priest's continuing labors in behalf of conservation of local, State, and national resources improvement thus are in character with his conclusion expressed to those who have heard him mention occasionally the possibilities of retiring: "It's a lot more fun to wear out than to rust out!"

The land shall be utterly emptied, and utterly spoiled: —*Isa 24:3.*

He Practices Conservation In "Partnership With God"

By Stephen L. Turner

THE Rev. William H. Stauffer preaches what he practices—soil and water conservation.

When this veteran Mennonite supply preacher takes off from his Tuscarawas County, Ohio, conservation farm on one of his frequent trips to some other part of the country, he may be going on his church's business as head of its mission committee—but he is just as likely to be headed for a soil conservation district meeting somewhere. On the Ohio Farmers' Institute speaking staff, he starts his speaking engagements in November and finishes in March, so as to be back in Ohio for the busy months on his 429-acre place on Route 1 near Stone Creek.

Reverend Stauffer's nearly 100 such conservation speaking appearances outside of his own State have included those at State and individual soil and water conservation district meetings from New York to Minnesota. They have included talks in Indiana, Missouri, and Illinois, in which State alone he has addressed 60 district annual meetings. He has spoken three times at the Ohio State Federation of Soil and Water Conservation Districts' annual meetings, and at meetings of virtually all the 80 districts in this State.

Ask Reverend Stauffer why he has such a deep interest in soil conservation work, and he will tell you it is "Because the earth is the Lord's."

He understandably is in demand as a conservation platform headliner because he knows—from long experience—whereof he speaks. It was back in 1940 that he bought the first of three farms included in his present set-up. The second was bought in 1941 and the third, bringing their total acreage to 260 acres, was bought in 1944.

Rev. Stauffer in his working clothes.

All of the farms were "worn out" and presented a real challenge to the conservation-minded farmer-pastor.

Looking back over the nearly a quarter of a century since he set out to make productive farms of the places he acquired, he says with obvious satisfaction in that achievement:

"I have taken this abandoned wornout land, and over a period of years have made it as productive as any land in Ohio. As a result of this amazing transformation, I have been traveling over the Midwest sharing with others the enthusiasm of going into a partnership with God in this great work of soil and water conservation."

It was for his own benefit as well as that of his neighbors that Reverend Stauffer took an active part in bringing about the organization in 1943 of the Tuscarawas Soil Conservation District, which he served as one of the five original supervisors. Much of the county's lands bore the scars of soil erosion from cultivation dating back to pre-frontier days when corn was grown there by Indians. Nearly a hundred "Christian Indians" in 1782 mistakenly paid with their lives in their fields at Gnadenhutten for raids on the whites by other tribes. A monument to these victims of white wrath still stands there.

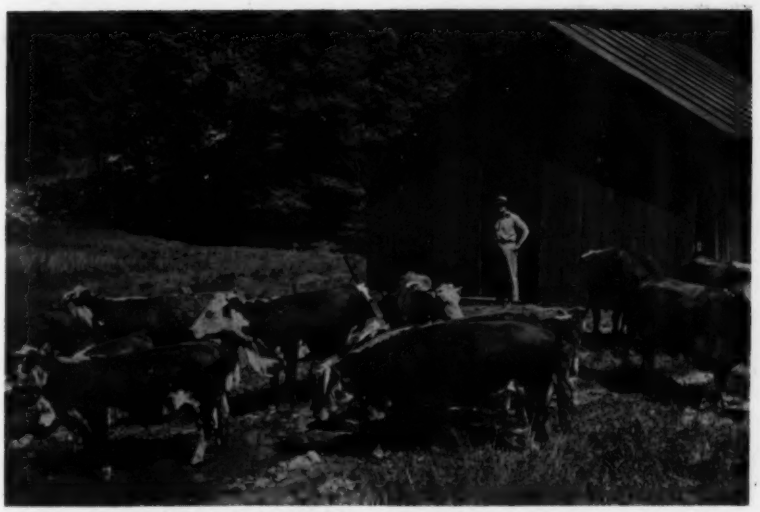
The original district program which Stauffer and his fellow supervisors worked out with the help of Soil Conservation Service technicians called for a wide range of conservation measures that farmers could use, as needed to bring about better land use and water management. Over the ensuing 20 years, some 800 Tuscarawas County landowners and operators have followed in the conservation footsteps of the Mennonite preacher and his early colleagues to become district cooperators, of whom about 725 are farming according to basic soil and water conservation plans.

The practices finding their way onto more and more of the county's farmlands range from conservation cropping systems and contour farming to pasture planting and improvement, from tree planting

Note:—The author is work unit conservationist, Soil Conservation Service, New Philadelphia, Ohio.

and woodland improvement to wildlife area treatment, and from diversions and stockwater developments to improved drainage on valley lands. The Stauffer farm itself is kept mostly in grass, with some corn grown for silage—on the contour. He buys and fattens about 500 feeder cattle and 1,000 hogs a year.

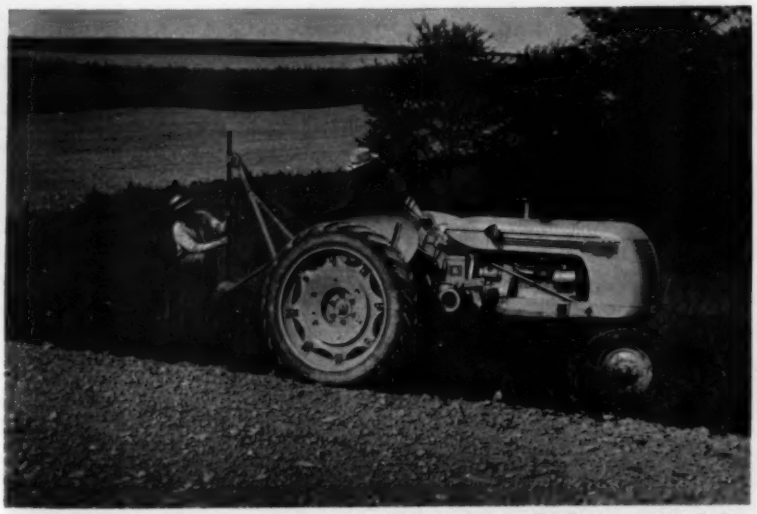
Meanwhile, the Tuscarawas district supervisors recently have updated their district program to bring it more in line with the urbanization, strip-mining erosion and stream pollution, and others of today's recognized broader rural area improvement and development problems and opportunities. Pointing out that "We are on the threshold of a new era in the management of our resources—of land and water, forest and wildlife—by our people," Secretary Orville L. Freeman commended their action in modernizing their memorandum of understanding through which the districts obtain Department of Agriculture technical and other assistance. He termed it "an important initial step in helping private landowners move forward more effectively with their soil and water conservation effort."



Some of the Stauffer Herefords that thrive on his good conservation pastures

Appropriately, the Stauffers' elder son, Bruce, a senior at Ohio State University, is majoring in farm management; and Bill, a 1962 high school graduate, is planning on special training in auto mechanics.

In the meantime, their father continues to practice soil and water conservation in today's new setting—and to preach what he practices for all to hear.



Rev. Stauffer drilling post holes with help of Doren Baah (on tractor) for contour fence between contoured cultivated fields and pasture.

Quotes

Next to reading of the entire Bible itself nothing short of a painstaking study of a concordance would bring to light all of the numerous biblical references to man's dependence upon soil and water and his stewardship of those resources from the days of the prophets and the psalmist. One concordance, for example, contains nearly seven columns of references each to land and to water. For example:

And God called the dry land Earth; . . . —*Gen. 1:9, 10.*

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey. —*Le. 20-24.*

The earth is the Lord's and the fullness thereof;—*Psa. 24:1.*

Great is our Lord . . . . who maketh the grass to grow upon the mountains. —*Psa. 147:5, 8.*

. . . . he that ploweth should plow in hope; —*I Cor. 9:10.*

. . . . those that wait upon the Lord, they shall inherit the earth . . . . and their inheritance shall be forever. —*Psa. 37:9, 18.*

Ministers Spread Soi
As Conservation Dis

By Wa[illegible]S. All

Chaplain Ryan Seawright.

Chaplain Vernon Grimes.

Chaplain J. R. Whiddon.

GEORGIA ministers are enlisted in an unusual program of furthering improvement of the State's natural resources by serving as chaplains of soil and water conservation districts. They especially are putting more meaning into the Empire State's soil stewardship movement.

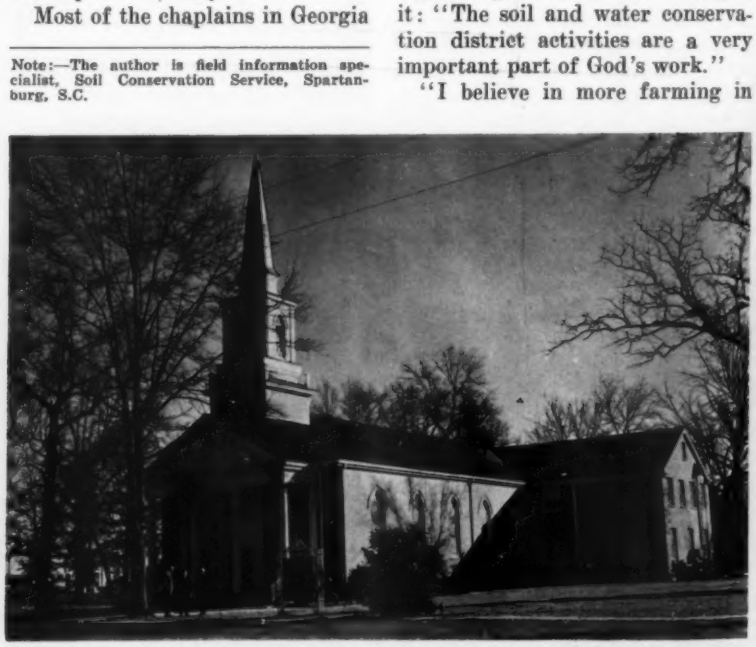
Twenty-two of the 27 soil and water conservation districts that blanket the State arranged for chaplains in 1962 to do this important voluntary work. The district supervisors have been gratified with the results and expected to have active chaplains in all 27 districts by this year's Soil Stewardship Week, May 19-26.

Most of the chaplains in Georgia are ministers of rural or semirural churches. Generally, they have had some agricultural background and have seemed to be glad of the opportunity to get back a little closer to the soil. At the same time, they find themselves promoting a program that is vital to their church members and to all of the residents of their communities.

The district chaplains uniformly report their soil stewardship work to be stimulating and challenging—that it is closely related to their primary mission; "soul stewardship." As the Rev. Ryan Seawright, pastor of Blairsville Methodist Church and chaplain of the Blue Ridge Mountain district, put it: "The soil and water conservation district activities are a very important part of God's work."

"I believe in more farming in

Note:—The author is field information specialist, Soil Conservation Service, Spartanburg, S.C.



First Baptist Church, Reynolds, Ga., whose pastor, Rev. Whiddon, is chaplain of the Ocmulgee SWCD.

d Stewardship Message on District Chaplains

By W. S. Allen

religion and more religion in farming," said the Rev. C. P. Watson, Towaliga County district chaplain.

Retired as a Baptist minister after 40 years, Reverend Watson also is a member of the State House of Representatives. Three other Georgia chaplains, one a former soil conservationist, actually own and operate small farms in addition to performing their ministerial duties.

Through the leadership of these soil and water conservation district chaplains, the soil stewardship program has found its place in the fast-growing suburban churches and even at the services of downtown congregations. The clerical conservation leaders continually remind one and all of a common interest—their dependence upon the soil.

The man who started the district chaplain program in Georgia is Dr. G. Ross Freeman, assistant dean and director of field education in the Candler School of Theology at Emory University in Atlanta, and chaplain of the Georgia Association of Soil and Water Conservation District Supervisors for 3 years. While addressing the State Association in December 1961, he foresaw a need for supervisors to get "more thought leaders," and especially "ministers committed to the gospel of conservation." He expressed his belief that "responsibility just might do this quicker than anything else."

Dr. Freeman, at that time completing his first year as State chaplain, pointed out that district chaplains could be "extraordinarily valuable in promoting Soil

State Chaplain G. Ross Freeman.

Chaplain Emory Gilbert (r.).

Chaplain Olan Jones.

Conservation pattern near Royston reflects good soil stewardship practiced for more than a quarter of a century in this and other Georgia areas.

Stewardship Week observance." They have been that and more, Dr. Freeman says, pointing out that the ministers themselves also receive benefits while promoting the soil stewardship program. One of the most obvious, he believes, is being provided with a vocabulary of agricultural terms with which they can better communicate with their church members. The district supervisors at their 1962 annual meeting presented him with a plaque for "Outstanding Service" as State chaplain.

The district chaplains help plan and conduct ministers' conferences prior to Soil Stewardship Week and, of course, conduct appropriate services in their own churches. They distribute packets of materials on soil stewardship, which include, among other things, suggested ways in which ministers and churches can help advance soil and water conservation programs.

They also make radio and television announcements on soil stewardship, write articles for newspapers, send out letters to district supervisors and others, speak before civic and other groups on the Soil Stewardship Week theme, and arrange tours so that other ministers and laymen can see conservation practices in action.

"It is a pleasure to be associated with the dedicated men of our area who are interested in conserving our natural resources for the present and future," said the Rev. Vernon Grimes, Upper Chattahoochee River district chaplain and pastor of Riverbend Baptist Church. "They believe these natural resources are a gift from God and we are to treat them as sacred and holy."

"I believe this chaplain's program greatly aids the Soil Conservation Service in bringing together more people of all vocations to cooperate in an honest effort to recognize and discharge our responsibilities as stewards of God's earth," said the Rev. Olan Jones, Oconee River district chaplain and pastor of Watkinsville Baptist Church.

The Rev. Emory C. Gilbert, Briar Creek district chaplain and pastor of Louisville Methodist Church, agrees with Dr. Freeman that "The Soil Stewardship Week program has been very helpful to me in my church work, especially when I have the opportunity to talk about preserving that which we have."

The Rev. Curtis Tillman of the Lenox-Antioch Methodist Charge at Lenox and Alapaha district chaplain was named "Rural Minister of the Year" in 1962 by the *Progressive Farmer* magazine.

Georgia's soil and water conservation district supervisors agree that the work the chaplains are doing is bearing fruit. These are representative supervisor evaluations of the ministerial recruits to the conservation ranks:

Chairman K. C. Mayers of the Altamaha district: "The district chaplain fills an important position in informing the public about our district program . . ."

J. T. Mayfield, chairman of the Flint River district: "The district chaplain has been of great assistance during Soil Stewardship Week and on other occasions . . . We welcome this support."

Supervisor Steve Carver of the Blue Ridge district. "I don't know why we never appointed a chaplain before . . . We know now that a chaplain would have been very beneficial from the beginning."

Soil Stewardship on the Job

By Duane H. Lewis

SOIL Stewardship Week reminders from the pulpit helped to start today's growing practice of stubble-mulch farming in Washington State's Central Klickitat Soil Conservation District.

Five years ago, there was only one good mulch farmer in the entire district. Now 15 cooperators are using "chisel plows," and mulched fallowland acreage has multiplied 126 times.

How did it happen?

"We told everybody about stubble mulch who would listen," says District Chairman Gus Trumbo. "Finally, a lot of people started helping, and then the farmers got interested."

Among those who helped were members of the clergy, who cooperated in using their pulpits during Soil Stewardship Week to

"Black summerfallow doesn't look good to me any more," Victor Ganguin said after his first year of stubble-mulch tillage.

Note:—The author is work unit conservationist, Soil Conservation Service, Goldendale, Wash.

remind church-going farmers of their soil-saving obligations. District Supervisor W. F. Hornibrook, on whose place an early demonstration of tools used for mulching was held, met with the Ministerial Association and arranged for a tour to point out local soil and water problems. Most churches cooperated, and reports indicated that the clergymen put a good deal of enthusiasm into their sermons on soil stewardship.

The district's 1957 annual report had laid much of the ground work for helping the board of supervisors get stubble mulch accepted as a normal farming practice. After the district-sponsored demonstration on the Hornibrook place, someone still had to prove mulching was practical and paid off. Board members had gathered some facts, but more evidence was needed.

Trumbo and Hornibrook, by that time vice-chairman of the board, undertook to find out more about mulching in 1958. Such things as depth of tillage, timing, types of implements, fertilizer rates, weed control, and drilling were carefully watched. Soil-saving effects and satisfactory grain yields encouraged the district supervisors to work a little harder toward their goal.

Stubble that year was more than 2½ tons an acre after harvest on many fields. Long straw can be a headache in stubble mulching; so the district lowered its bank account to rock bottom to buy a stubble-mulching machine. The investment proved sound, because the machine kept many "first time stubble mulchers" from getting fed up with plugged rod weeders and drills.

Wider use of the practice, leading to its extensive application in the district today, followed an active information-education program:

District annual meetings in 1958 and 1959 featured talks on mulch farming by Agricultural Research Service and Soil Conservation Service specialists.

Ganguin's uniform fall wheat stand on stubble-mulched field that withstood 3 inches of rain in 3 days without erosion.

In 1959, four equipment dealers agreed to rent farmers chisel plows, skew treaders, and drills best suited for mulching.

The weekly *Goldendale Sentinel* in 1960 published a 12-page conservation supplement on stubble-mulch farming.

And there was the Soil Stewardship Week cooperation of the clergy.

Finally, a cost-sharing payment rate for stubble mulching was approved for inclusion in the 1959 ACP County Handbook. The first year's records showed that stubble mulch was applied on 3,200 acres for which cost-share payments were received. About three-fourths of it was "new" mulching never used by the farmers before. Quality of the mulch also improved, with most mulched fields having from ½ to 1 ton of straw to the acre on the surface before drilling.

A real test of the effectiveness of stubble mulching in controlling erosion was not long in coming. In a 2-day period during the Thanksgiving holiday, in 1960, the area was deluged with more than 3 inches of rain. Two summer-fallowed fields were compared.

One was mulched with an estimated 1,400 pounds of straw to the acre, and the other was moldboard plowed, with practically no straw visible on the ground. The mulched field held, with no visible rills; while unmulched ground had small gullies about 100 feet apart and suffered a soil loss estimated at several tons an acre. And the winter had just started!

Similar rainfall tests in the ensuing winter seasons have confirmed times over the effectiveness of stubble-mulch farming in protecting the soil and the sound judgment of all those who helped give this conservation measure its first big push in this Washington area.

Starting Feb. 1, 1963, most of eastern Washington was covered by 8 to 9 inches of snow on ground frozen from 16 to 24 inches deep. The snowstorm was followed immediately by a "Chinook" with rains of cloudburst intensity. The result was spectacular erosion throughout the Palouse and Blue Mountain wheat growing areas. The loss of soil varied from 20 tons upward an acre. Flooding of streams was exceedingly heavy. Surveys showed that the loss of soil was in proportion to the amount of conservation practices on the land.

Jewish Farmers' Soil Stewardship Interest Has Been Inherited From Ancient Times

By Theodore Norman

THE Jews of Biblical times were farmers like all other ancient peoples. Driven from their land by the Romans, they were scattered all through Europe but were prevented from being farmers by social conditions of the times.

So they had to take up other work. However, with the economic and social movements of the 19th century in Europe and America, many Jewish people wanted to become farmers, because they still retained the ancient love of the land and because they believed that farming was the most noble occupation. In the last century Jews, mostly from Europe, immigrated to Israel and also to the United States, where no fewer than 30 Jewish farm communities were established.

Maurice de Hirsch was one of the greatest philanthropists of the 19th century. He wished to impress upon the Jews of Europe the opportunities for private landownership in the new world. "I shall try to make for them," he said, "a new home where as free farmers on their soil they can make themselves useful."

The work of Baron de Hirsch rested on this statement to thousands of Jewish families. One of his early works was the establishment of a farm community in Woodbine, N.J., which included the first Jewish agricultural school in the country. Among its graduates were the renowned soil scientist, Dr. Jacob Lipmann, and Samuel Bober, one of the leading field seed producers in the country.

In 1891, de Hirsch established the Baron de Hirsch Fund, with an agriculture department which in 1900 was formally incorporated as the Jewish Agricultural Society. In the past 72 years, the Fund and Society have assisted thousands of Jewish families, mostly newly arrived immigrants, to become farmers by granting them loans and by providing them extension services.

The services of the Society were especially valuable in the period after World War II, when about 7 percent of more than 40 thousand immigrant Jewish families settled on farms. From 1908 to 1959, the Society published a bilingual monthly magazine, "The Jewish Farmer," which extolled the importance of soil conservation. This message was also carried to thousands of new settlers by our Extension Department.

Theodore Norman.

Ukranian-born Bober, of Newell, S. Dak., provides one of many examples of how Jewish farmers have made good in the United States. As the family struggled to make a living in the city after emigrating to St. Louis, Mo., in 1906, young Sam felt a strong attraction to the land and decided to become a farmer. He went to the Baron de Hirsch School and to the Michigan State College of Agriculture.

After graduation, Bober took up a 160-acre homestead at Newell, on which he has remained, and where he laid the foundation for a certified seed business that has brought him international recognition as a producer of alfalfa, grass, and cereal seed. On farms totaling more than 10,000 acres he now operates with his sons, Louis and Jack, both of Rapid City, 3,000 acres are devoted to developing new varieties of seed.

Among them are several that are especially suited for use in soil conservation and land conversion planting in the Great Plains and Western States.

Through a cooperative arrangement, the Soil Conservation Service's plant materials technician used Bober lands for trials of grasses and legumes especially adapted to conservation uses, before the plants went into commercial production. The Bobers' own seed business accordingly has been built in no small measure on conservation-adapted seed. It was partly in consideration of this fact that Louis Bober was asked in 1963 to serve on Secretary of Agriculture Orville L. Freeman's Public Advisory Committee on Soil and Water Conservation.

The Bobers also raise Angus cattle. Their lands, operated as a single unit, all are under a conservation plan developed through the Butte Soil Conservation District; and they have applied for participation in the Great Plains Conservation Program.

Note:—The author is general manager, Jewish Agricultural Society, New York, N.Y.

Sam Bober in 2-year-old stand of Cossack alfalfa on Bober Farms at Newell, S. Dak.

Today's operation is a far cry from that when Sam Bober started out and literally had to build his original farm "from the ground up." He did so with the help of a job at the local Belle Fourche Experiment Farm. He used his experience to help others, demonstrating how to grow alfalfa on dry land, develop a crop rotation that produced better grain, and make a better living by using better methods. He has found time, meanwhile, to be active in farm organizations, is a member of the American Seed Trade Association's Soil Conservation Committee, served on the Federal Farm Credit Board from 1955 to 1962, and has been a member of the National Council of the National Planning Association.

By encouraging those Jews who desired to enjoy a self-respecting rural family life to achieve it through their own efforts, the Society has tried to give reality to its founder's dream and believes it has done so. I feel that in doing so; we are also conforming to the true American tradition.

As Rabbi Richard G. Hirsh of Washington, D.C., director of the Religious Action Center of the Union of American Hebrew Congregations puts, it: "We are told that it is man's responsibility to see that the earth is properly cared for.

"Today, in this blessed United States, ownership and care of land is available to all. And we may all examine the teachings of the ancients and profit from them. From the year 1654, when the first Jews arrived on these shores in New Amsterdam, to recent years, when as many as 10,000 American Jews derived their livelihood from farming, ancient Hebrew tradition and the modern American heritage of freedom with responsibility have joined together in the urgent work of soil conservation. I heartily commend the observance of Soil Stewardship Week and all that it signifies, for our children's children's sake."

It is indeed with wholehearted pleasure that I, too, subscribe, for the Jewish Agricultural Society, to the spirit and full meaning of Soil Stewardship Week.

Good Soil Stewardship Is Key To Fullest Land and Water Resource Use

By T. S. Buie

THE psalmist's reminder that "The Heavens are the Lord's Heavens, but the earth He has given to the sons of men" is but one of many Biblical admonitions of man's dependence upon the land.

Just as Adam, the first man, was made responsible for the Garden of Eden, so are we given responsibility to tend and care for the land and other natural resources entrusted to our care. Too often, however, down through the generations man has used his land with little concern for the future; and throughout the world today millions of its people are hungry because the land at their disposal will not produce in accordance with their needs.

Even though the situation in the United States is much better than it is throughout most of the world, because no other people have had such a bountiful supply of natural resources at their disposal, we, too, have wastefully misused our land and water resources. Our progress in developing and using our resources so as to establish the high standard of living and the strategic position in world affairs which we enjoy today has not been made without great cost. We have slayed the trees of the forest, abused the land on which they grew, muddied the streams, destroyed wildlife, and, in general, laid waste much of the land. In short, we have not always used our God-given resources in a manner which reflects our responsibilities.

One of the most important considerations of man should be to

Note:—The author is State conservationist, Soil Conservation Service, Columbia, S.C.

exercise proper stewardship of the land entrusted to him. Today, fortunately, we are giving more and more consideration to such stewardship, in the United States and in many other countries. The land once was regarded simply as belonging to an individual, to do with as he pleased—even to misuse to the point of its destruction if he saw fit.

Today's concept of ownership does not imply that an owner has such a right, even though he has legal title to the land, but rather that he is at best but a temporary owner. As always, the land is his to use, of course; but, voluntarily through his own soil conservation district, small-watershed, Great Plains Conservation, Agricultural Conservation, and other programs and incentives, he has come to use it in such a way that it will produce as may be needed, not only for his own generation, but for those to come.

The change in attitude of people regarding their dependence upon the land is reflected in the fact that almost 2 million American farmers and ranchers now are cooperating with locally organized and directed soil conservation districts. These local units of self-government, 2,936 of them at last count, cover 93 percent of the country's farmlands and include 96 percent of its farms, in all 50 States, Puerto Rico, and the Virgin Islands.

The soil conservation district is the focal point for making available, at its request, the local, State, or Federal facilities available in the field of soil and water conservation, as well as contributions of various kinds from private groups, associations, corporations, and individuals. Soil Conservation Service technicians advise district landowners and operators as to how their land should be used and treated, but the farmers themselves decide what is to be done.

One of the most effective activities of the soil conservation districts in encouraging land users to recognize and live up to their responsibilities in husbanding our land and water resources is their sponsorship of Soil Stewardship Week each spring. Clergymen, laymen, and district officers work together in planning the observance.

The Federal Government has no official part in the soil stewardship undertaking, but the governors of some States issue proclamations on this special week. Those taking part in its promotion include, in addition to religious groups of different denominations, banker and other business interests, public affairs and other groups, farm journals and other magazines, newspapers, radio, and television.

How the church has a direct interest in soil stewardship and conservation is reflected in a study made a number of years ago of 222 rural churches in the former Upper South Carolina Methodist Conference. The study disclosed that members of the churches surrounded by the best land contribute $1,135 annually for all purposes; but the figures for the intermediate and poorest land groups—suffering from comparable degrees of soil erosion—were $762 and $533, respectively. The contributions per member showed a corresponding range for those living on the best land and those in moderately and severely eroded areas.

Contributions for support of the pastors likewise varied directly with the degree of erosion. Although this study was made of a single denomination in a particular area, it is believed that comparable results would be found elsewhere and in churches of other denominations under similar conditions, irrespective of the size of the monetary contribution totals at the time of this survey or today.

Descendents of the pioneer communicants of rural St. James Episcopal Church in Charleston County, S. C., are active in conservation and other present-day agricultural affairs.

Blessing the seed and field adjoining St. Peters Lutheran Church at Lexington, S. C., by Pastor Alvin H. Haigler after the 1962 Soil Stewardship Sunday sermon.

Urban or other people who might question the need for emphasis upon soil stewardship and conservation well might be reminded that today's oversupply of certain products of the land could become a scarcity tomorrow in the face of our rapidly increasing population and ever-possible emergencies. Requirements for food, clothing, raw materials for industry, and land- and water-based recreation all have increased greatly during the past few years. Their continuing increase makes essential our careful conservation of the soil, water, timber, wildlife, and other natural resources for which we are responsible. Meanwhile, any land not presently needed for production of food and fiber can, and should, be used for such other purposes as for providing needed recreation facilities or growing trees or grass.

Soil and water, which are virtually inseparable, will continue to be essential to our daily living—to a well-fed, well-clothed, and well-housed people, and a country strong in the family of nations. The discharge of our responsibilities in good soil stewardship is the key as we move forward in the fullest use and enjoyment of our land and water resources.

This Family Farm Is Based on Conservation

By Sherman Briscoe

RICHARD SMITH of Huntingtown realized from the beginning that the southern Maryland farm he picked out 17 years ago was a poor one but he was determined to try to overcome the limitations of its deep gullies and steep slopes.

The 56-acre place lay in a hilly section of Calvert County, whose best crops are tobacco and timber. Smith and his wife first viewed the farm shortly after their marriage in 1946, following his return from the Army. In spite of the shape the land was in, it seemed the best of the few places they had seen for rent, and the next year the couple moved in.

They had made some headway in filling in gullies and controlling erosion, and in increasing the yields of tobacco and corn, before they decided to buy the farm 5 years later. But long before they made the down payment, Smith knew he was going to have to find a better way to farm the rolling land and hillsides. Here was a challenge for a good land husbandman.

He had observed contour stripcropping on a few of the farms in his community, and had been told by his county agent of the advantages of the system in conserving moisture and preventing erosion.

Better quality and higher yields of tobacco have resulted from Smith's conservation farm. (L. to r.):—Assoc. Co. Extn. Agent Gaston C. Finney, Smith, and son Royce.

Note:—The author is information specialist, Office of Information, Washington, D.C.

The Smiths take care of their land and their land takes care of them. For this blessing they are thankful.

A talk with a Calvert Soil Conservation District supervisor brought a Soil Conservation Service technician to his own farm.

Shortly, Smith had worked out a complete conservation farm plan with the technician's help. It called for contour stripcropping his 6.38-acre tobacco allotment, 4 acres of orchardgrass, 4 acres of corn, and 3 acres of Alyce clover in a 2-year rotation on the rolling land and less precipitous slopes. The steeper slopes were to be devoted to grass or trees.

Many yards of terraces he has built, soil testing, proper applications of fertilizer and lime, and the seeding of vetch and other cover crops round out Smith's conservation farm plan in operation today.

"I have never seen a farmer follow a conservation plan more religiously than Mr. Smith," says District Extension Agent Martin G. Bailey, "He follows contour lines with precision, plants the grass recommended—not a substitute—and applies the exact amount of fertilizer called for, not a rough guess."

As a result, Smith's tobacco yield has risen from 700 to 1,200 pounds to the acre, and his corn, grown for feeding to his own stock, has jumped from 38 to 70 bushels an acre.

"I get about as much corn now off 4 acres as I used to get off 8 or 9," he explains.

Smith had never dreamed his farm would produce like this: A corn yield 16 bushels an acre above the State average, and a tobacco yield that exceeds the State average by close to 300 pounds an acre.

Within 2 years, the Smiths completed payment on their $7,000 farm; the next year they paid the last note on the tractor; the fourth and fifth years brought money for two additional barns for their extra tobacco; and the sixth provided funds for modernizing the home and covering it with attractive asbestos shingles.

Besides tobacco for market and the corn for feed, the Smiths and their four children raise timber and plenty of food for their own table. The trees are cut selectively every few years and, where needed, the area is reseeded.

Food for the most part is grown by the children as part of their 4-H Club projects. Royce, 15, looks after the cattle and hogs; Cordell, 11, takes care of the poultry flock; Cordelia, 13, tends the garden and helps her mother prepare foods for their 15-foot home freezer; and 5-year-old Mark is anxiously awaiting the day he will be old enough to board the tractor and drive into the field.

But ample food, a good home, and a productive farm are not enough for the Smiths. They also want their children to be well educated. To this end, Smith has taken a full-time job as a crane operator at the nearby Naval Research Laboratory.

He and the older boys do the farm chores in the afternoons and evenings and on Saturdays. Last year, Royce had an acre of tobacco all his own, and banked $800 to-

Smith (l.) tells District Extension Agent Bailey how contour stripcropping has improved his tobacco, corn, and hay production.

ward his college fees.

"As Mr. and Mrs. Smith sit on their screened-in back porch at the end of the day, looking across their rolling acres, they can take pride in their stewardship under which the land is being enriched and preserved," says District Agent Bailey with a note of pride reflecting his own part in helping to bring about this successful conservation farm development.

CONSERVATION AND THE MINISTRY

CONSERVATIONIST:—Technician Bozeman (l.) in the field.

MINISTER:—Rev. Bozeman in pulpit.

J. A. BOZEMAN of Tennessee speaks with the authority of long experience on saving both soil and souls.

Johnie, as he is known and signs himself, is work unit conservationist of the Soil Conservation Service in the Davidson County Soil Conservation District at Nashville during his Government work days. On his own time on Sunday he is a Methodist supply minister and pastor of the Slaters Chapel Church at nearby Millersville.

Mississippi farm-reared Bozeman has been combining agricultural work and clerical duties for 20 years. He first was licensed as a local preacher in 1943 while still a County Extension agent at Waynesboro, Tenn. The Mississippi State University agricultural engineering graduate has continued his ministerial duties since transferring to the SCS in 1945. This is how he finds his two professions go naturally together:

"I took up the calling of the ministry because I felt called of God to render an even larger service, more especially to rural people. I have felt for a number of years that the work of a soil conservationist and a minister are closely linked together.

"I feel that stewardship of soil is a God-given responsibility and offers a big challenge to any minister to promote and encourge the conservation of all natural resources, because the conservation of our soil and water ultimately means the conservation of souls. Therefore, it is impossible to separate man from the land.

"As the soil goes, so goes man; and the process doesn't take long. Thus the work of a soil conservationist and that of a minister go hand in hand."

And down in Jessup, Ga., the Rev. Peyton E. Splane, Jr., of St. Paul's Episcopal Church also knows what he is talking about when he gets up to give a Soil Stewardship Sunday sermon. He was an SCS technician in Louisiana and Alabama for 11 years before he went back to school to prepare for the ministry.

Reverend Peyton still keeps his hand in soil and water conservation matters as chaplain of the Satilla River Soil Conservation District. He also has been active in furthering Soil Stewardship Week, by organizing church observances, meeting with ministerial groups in the eight-county district and attending conservation tours with them, and making soil stewardship tapes used for radio stations.

Farm Wife Finds Conservation Farming Rewarding

By Mrs. Roswell A. Jacobsen

And all the family members likewise are proud of Mrs. Jacobsen's painting and other artwork.

WHAT has happened since the start of my life as the wife of a husband devoted to "the tilling of the soil" could read like a book. It is difficult to know where to begin telling just "what" and "how" has brought us to where we are today. The years have not been easy, but fruitful in so many ways.

We have learned the joys of a family working together—planning to make improvements and setting a goal to work toward on our Minnesota farm. We know the nearness of God everywhere—in the harvest of a good crop—in the rage of a storm.

I found being a wife and mother of four young sons is not sufficient when farming is your livelihood. It includes so many different jobs that only "Jill of all trades" could describe it.

I do not remember my thoughts when 14 years ago I left the humdrum of the city life to become a farmer's bride. This new life was co npletely different, and strange. The first year I sat back and watched others hard at work. I had a "left out" feeling. But I did not want to be left out; so I began to learn.

What did I learn? The best way to explain is that I have done everything except plow a furrow. That job is reserved for my instructor—my husband. I have conquered any other job on our 200-acre dairy farm, because each job is a challenge that I just have to conquer.

No one can live on a farm long and not realize the importance of proper soil management. We have so many times said that it is far more profitable to make our own soil more tillable by proper fertilization and drainage than to go ahead and rent more land. We have proved this to be true.

The Jacobsen family is proud of being a soil and water conservation district cooperator. (l. to r.): Tim, Kenneth, Mrs. Jacobsen, Conrad, Ross, and Jacobsen.

Roswell, my husband, was a member of the Board of Supervisors of the North St. Louis County Soil and Water Conservation District, and acted as Secretary-treasurer, for 5 years. During and since that time I have aided in the planning and erection of a booth at the St. Louis County Fair each year.

I oftentimes have been asked what my feelings are in regard to farm life. My very prompt answer is "that I would never be able to return to living in the city." I do not wish to give the impression that farm routine takes up all my time. I still manage to take part in several projects and hobbies. There is a great deal of sewing for all the members of the family that I do. Since our boys are of 4-H age, we both take part in that organization's activities. Roswell helps in dairying, and I have been conservation leader in the past.

There is time, also, to direct the church choir in the town where the boys go to school. During the winter months, I attend evening classes in art. My main interests are wood sculpture and oil painting.

Let's say, then, that country living has many rewards, despite the fact that its monetary return is too meager. I like the thought that "The earth is the Lord's—conserve and you shall not want." This is one of the themes we used in our County Fair booth.

Note:—The author is farm wife, Ros-Bee Acres, Iron, Minn.

Mormons Soil-Water Stewards For More Than a Century

By John Bradshaw and Norma Yourchik

HUSBANDING their soil and water resources to produce food and other necessities has been a "must" with the Mormons since pioneers of the Church of Jesus Christ of Latter-day Saints left their homes in the East more than 100 years ago to establish a new life in the West. Their settlements were located where water from streams and springs made agriculture possible.

It is not surprising, then, that approximately 150, or about 80 percent, of all Mormon Church farms in Utah, where they first settled, today are soil conservation district cooperators. Complete conservation plans have been developed on about 125 of these farms.

Pres. Money and SCS Work Unit Conservationist Lowe check on Stake dairy farm's conservation operations.

From the time the first Mormon emigrants drove their wagons down into the Valley of Salt Lake, in the area around what is now Salt Lake City, on July 24, 1847, their first thought was of agriculture. They had to raise food to survive. Though the first season was late, they tried to plow the hard, cracked, and dried Utah soil. After many tries, and many broken plows later, they knew that some way would have to be found to soften the earth before it could be plowed or seeded.

Nebo Stake President Reed J. Money (l.) and Bishop Clyde T. Lowe, of Payson, Utah, in field on conservation-treated Nebo Stake Welfare Farm.

Finally, an idea came to mind—divert City Creek water to the land to soften it. In a matter of days, the first irrigation ditch was built, the soil plowed, and potatoes planted. Thus began the first irrigational agriculture by emigrants in the West. The Mormons harvested a crop of small potatoes that fall. Part of the crop was

Note:—The authors are assistant State conservationist and secretary, respectively, Soil Conservation Service, Salt Lake City, Utah.

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saved for seed the following year. The remainder was the only vegetable they had that first winter, other than wild plants growing in the foothills and mountains.

As agriculture developed, many conservation problems faced the Mormon Utah farmers. Too much water caused drainage problems Irrigating sloping and uneven land caused severe erosion and uneven distribution of water. Streams fluctuated from high flows in the spring to nearly dry stream beds in the late summer. Fertility in many areas declined rapidly.

The Mormon Church acquired farms to provide food for the indigent. These farms, operated by part-time or full-time manager with up to 80 percent member-donated labor, still are a part of the church's welfare program. Generally, they are ward farms which serve the smallest segment of the church organization. These groups are comprised of approximately 200 to 600 people, with stake (geographical areas) farms serving 8 to 10 wards.

The Nebo Stake Farm demonstrates the kind of conservation program being carried out. It has been a cooperator with the Nebo Soil Conservation District since 1950. Operated by a farm manager under supervision of Nebo Stake President Reed J. Money, this farm comprises 65 acres supporting a 50-cow Holstein dairy herd. A total of 90 head of cows, calves, replacement heifers, and drys are run on the farm.

In accordance with the conservation plan, all liquid and solid animal waste is stored in catchments to prevent loss of nitrogen, and commercial fertilizers are used

Well-maintained LDS rural ward church in Booth Valley, Utah, also is youth recreation center.

to supplement the manure. The conservation crop rotation consists of alfalfa, 4-5 years; small grain, 2-3 years; and corn for silage, 2 years. Land leveling has been completed on 36 of the 40 acres planned for this purpose. As soon as 4,300 feet of canal lining has been installed, proper water use will be a reality on 55 acres of irrigated cropland. Approximately 1,000 feet of streambank protection has been planned.

The farm is a member of the Dairy Herd Improvement Association. The herd production is high, averaging 13,450 lbs. of milk per cow-year and 526 lbs. of butterfat per year. The top cow produces 6 percent butterfat.

The Nebo Stake Farm is one of 12 church farms on which Soil Conservation Service technical help has been provided through the Nebo district by the staff of Work Unit Conservationist Clyde T. Lowe, a Bishop of an LDS ward in Spanish Fork. Eleven of the 12 farms have completed conservation plans.

In addition to practicing conservation on most of its farms, the Mormon Church observes Soil Stewardship Sunday in most of its churches throughout Utah. District supervisors, district cooperators, and church leaders are called on to make addresses for soil stewardship observances. Many bishops and other church leaders are members of soil conservation district boards.

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Be ye ashamed, O ye husbandmen; . . . —*Joel 1:11.* They have made it a desolation, in its desolation it mourns to me, the whole land is made desolate, because no man layeth it to heart. —*Jer. 12: 10-11.*

. . . and the flame hath burned all the trees of the field. —*Joel 1:19*

And they . . . felled all the good trees:—*II Kings 3:25.*